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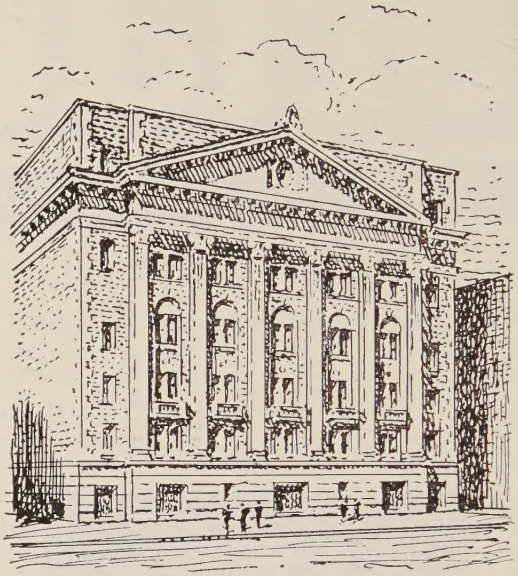
27th Anniversary



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist
PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

Volume XXVIII *April, 1951* *Number 1*

"THOMAS PAINE AND TODAY"

A SERMON BY DR. PRESTON BRADLEY IN THE PEOPLE'S CHURCH OF CHICAGO

Sunday, February 25, 1951

SOME years ago one of the men who was attracting a great deal of attention in biographical literature was Gamaliel Bradford and one of his biographies that attracted my attention was called "As God Made Them." One of the "damaged souls" which he treats in this interesting volume is Thomas Paine. The characters who attracted the attention of Mr. Bradford are men and women, many of whom made excellent and great contributions to the cultural and intellectual life of mankind but whose personal lives were contaminated, with the result that they became known as "damaged souls."

This is true of the life of Thomas Paine. Probably no man made a greater contribution to a clear defining of the fundamental principles of freedom and liberty in the early beginning of our own nation than did Thomas Paine; and yet no man has gone more neglected, or been more misunderstood. You can look through the history books which our students are studying in the schools and colleges of the United States and you may find his name, but you will find little more about him; until a great many people are tragically ignorant of Thomas Paine, his life, his contributions, his genius, and are unfamiliar with his greatness.

The reason for this is quite obvious. I think that Thomas Paine probably suffers (as indeed others have suffered) more perhaps because of his unconventional ideas about religion than anything else. So that he has come to be identified as an atheist or an infidel.

One of my earliest heroes, and he has remained so in many respects throughout my entire lifetime, was Theodore Roosevelt. I admired Theodore Roosevelt as a boy, as a young man. He was the first President of the United States I ever met. He was the first President of the United States I ever knew and he inspired me greatly throughout his life. But there was one remark which Theodore Roosevelt made on one occasion, which I personally asked him once right here in the City of Chicago if he would not, in the light of accuracy, rectify. Mr. Theodore Roosevelt never did. I think it is one of the characteristics of a truly great person to admit when he has been wrong and to do everything he can to make amends, do

his utmost to undo, impossible as it often is, the damage he has done by an unkind, cruel remark about another person. Assassination of someone's character is I think quite as significant as committing murder, for when you assassinate the soul of another, you commit murder. You destroy another. You kill another. And it is a tragic thing to do that; and I think any person who does is guilty of murder. When you commit a murder, you destroy a body, but when you become a character murderer, you destroy a soul and body. To me that is tragedy.

Theodore Roosevelt one time called Thomas Paine a filthy little atheist, and it was brought to Mr. Roosevelt's attention that Thomas Paine was not filthy, that there was not one scintilla of evidence in any analysis of his life whereby he can be called filthy; that he was not little—he was an inch and a half taller than Theodore Roosevelt—he was five feet ten inches in stature—he was not little—and he was never an atheist. It would be so helpful if people would get themselves straightened out when they call another an atheist, for an atheist is one who denies the presence of the supernatural and who denies the existence of God. Thomas Paine never in one sentence he ever wrote in any book, in any address, wrote or spoke one sentence which would identify him as an atheist and I challenge anyone in this congregation or anyone listening to me now to bring me one sentence that could identify Thomas Paine as an atheist. He was not an atheist. Thomas Paine was a deist, and one of his most enduring utterances is "The world is my country. To do good is my religion, and there is no religion higher than truth." And he closed with that memorable sentence "There is but one God and only one." That is not the statement of an atheist. And so before you call Thomas Paine an atheist you had better read Thomas Paine. You had better know what you are talking about. You had better become informed. Thomas Paine was never an atheist.

And so in this Sunday morning address against the background of the problems of the present, problems of our own nation and of the world, I want to speak about Thomas Paine and bring if I can, within the time limitations, something of the immensity of his contribution to the fundamental problems involved in the social and economic structure not only of the society in which he lived but the society in which we are a part.

Thomas Paine, like a great many of the other of the world's and nation's great, was born in poverty. He was born in England. His father was very poor, but the family was a Quaker family and Thomas Paine, born into that Quaker family, developed many of the attributes for clear, unemotional, analytical thinking which are characteristic of the Quaker tradition. He was born at a time in English history which was surfeited with change and revolution. A stupid, dull, selfish man was King of England, George the Third. And very early in his life, Thomas Paine, who had no formal education as we think of formal education today but who was from earliest infancy a great student and a great observer, became an excise collector in the employ of his government and somehow during his duties he was able to meet a man who influenced him throughout his entire lifetime and who in turn he influenced. There were many, many years between them. Thomas Paine was much younger than the man he met, whose name was Benjamin Franklin. And Benjamin Franklin and Thomas Paine became very close, very intimate friends. Benjamin

Franklin was in Great Britain studying the situation in colonial relationships between the British throne and the colonies, for we were not yet a nation. Benjamin Franklin, with his erudition, his philosophy, his ruggedness, his peculiar quality of honesty and integrity, made a great impression upon Thomas Paine. And Thomas Paine impressed Benjamin Franklin, and Franklin said to Paine "Why, young Tom, you can't get anywhere in England. Your philosophy, your individualism, your thinking for yourself—the place for you is out in the colonies. Go out to the colonies on the other side of the Atlantic. They are a young struggling group out there. They need you and you will find a place for yourself."

And so, fortified with a letter of introduction from Benjamin Franklin, Thomas Paine came to Philadelphia and to New York. No sooner was he here than he breathed the very spirit of change and revolution. He understood the unique relationship between the colonies and the throne of Britain and he knew there was something wrong about it. He was the first man to ever use the phrase "Taxation without representation is unjust!" And that phrase was not used here in the colonies by Thomas Paine. It was used by Thomas Paine first in England, for in England at the time he lived, the Jews of England were all taxed, but there wasn't a Jew who could vote! A great many people never realize the particular struggle which the Jewish people had in Great Britain on a fundamental principle that was the background of our own revolutionary activity. Thomas Paine came to this country inbued with the injustice that a people should be taxed (and they were taxed and taxed highly), but that they could have no vote and no voice in the government; and when young Thomas Paine was in his thirties, and came to the colonies and saw that, and saw the same vicious thing at work in the colonies, then he wrote his first pamphlet, a pamphlet called "Common Sense"; and that pamphlet became so widely read and such a disturbing element in the colonies that it constituted the first activity of the revolution, so much so that some of the greatest scholars and students of our own Revolutionary Period have said that the American Revolution started with Thomas Paine's article "Common Sense."

He wrote it anonymously. No one knew who wrote it. In England they accused Benjamin Franklin of writing it, and when a guest at a social event turned to Benjamin Franklin one day and said "Mr. Franklin, in your pamphlet 'Common Sense' which you wrote, you used the highly elastic phrase 'the Royal British Breed.' " And Mr. Franklin smiled and said "I am sorry, Madam. Had I been writing 'Common Sense,' I would not have used the phrase 'the Royal British Breed.' It would have been decidedly a phrase which would reflect on the greatness of the blood strain and I would not have used it." Franklin was speaking of course of George the Third.

Thomas Jefferson was accused of writing "Common Sense." They said "Well, Thomas Jefferson must have written it." It was written by Thomas Paine and the only thing he ever got out of it was the appropriation by the state legislature of the colonies later on, which recognized all of his contributions, by giving him a farm near New Rochelle in New York where he died and was buried!

The effect of the pamphlet of Thomas Paine was the beginning of our revolution and when the revolution itself broke out, Thomas Paine enlisted in the services of General Washington, and Thomas Paine was with General

Washington at Valley Forge and suffered through that tragic winter with George Washington and his soldiers there; and in the midst of that period and at the close of the revolution, Thomas Paine wrote another book. That book I read from to you this morning, a book called THE CRISIS, and the first sentence of that book has become a familiar sentence in our language and a sentence we might use today: "These are the times that try men's souls." And when George Washington read THE CRISIS, George Washington ordered every man in the Continental Army to take with him a copy of that book and read it, and they did—THE CRISIS. And when Thomas Jefferson and Thomas Paine were at work together upon the Declaration of Independence on July 4, 1776, it was in December of the same year in which Thomas Paine wrote THE CRISIS, and he was the first man who ever used the phrase "The United States of America." Whenever you hear that phrase, those of you who have condemned this man and criticized him and have never read a line he wrote and know nothing about the magnitude of his life and the tragedy of his soul and the quality of his intellectual genius, please remember that he was the first to ever use the phrase "The United States of America." Furthermore, Thomas Paine wrote the first draft of the Declaration of Independence. Thomas Jefferson is always credited with writing the Declaration of Independence, and justly so, but Thomas Paine and Thomas Jefferson together wrote the Declaration of Independence and the first draft of the Declaration of Independence was written by Thomas Paine.

Thomas Jefferson, too, has had to suffer at the hands of those who, through religious bigotry and ecclesiasticism had none of the spirit of Christ. Thomas Jefferson was a great religious liberal. Thomas Paine was a great religious liberal; and the fact of the matter is that more presidents of the United States have been members of the Unitarian Church than any other church in the history of this nation! I believe in fair play and I believe that these men should not be maligned and neglected and victimized merely because they could not worship God as other people demanded that they should worship Him. When we think of the obligations and the debts which we owe to them, if we have any manhood or womanhood about us, we will recognize and acknowledge the contributions of these men and not base our judgment or our attitude upon the fact that they embraced a different theology than ourselves. This country was not founded by any exclusive religious group. This country was not founded by any ecclesiastical denomination. This country was founded by men who believed in the universality of religious thinking as much as they believed in the universality of democracy!

Freedom is an inclusive word, and freedom not only implies the right to worship as we please but if you are going to talk about freedom with its full philosophical content, freedom of worship also means freedom not to worship! And these people who think that freedom is only sufficiently elastic to cover up their own little beliefs, or their own little creeds, or their own church, have lost the whole spirit of freedom. Thomas Paine had the spirit of freedom. He asked for nothing for himself which he was not ready to grant to another. That is freedom. It isn't indulging our prejudices or our own beliefs or our own system of worship. Freedom is granting to another exactly what we demand for ourselves, and freedom of worship does not only mean worshipping according to your

own dictates but it also means granting the liberty to another not to worship at all if he so chooses. That is freedom, too.

Thomas Paine, after writing THE CRISIS and his great contribution to American life and American government, went back to England to aid in another great movement. At the time THE CRISIS was written and had such a tremendous effect upon England, what was happening in England? The Wesleys were having their great liberation in religion that changed the whole social and economic structure of Great Britain. Edmund Burke was arguing views on the American colonies in the British Parliament. And Thomas Paine became a part of it all. Then when the new movement in England accepted Thomas Paine they were going to assassinate the king, and the activity of Thomas Paine prevented the assassination of the king because Thomas Paine did not believe in capital punishment. He said "Imprison the king but no assassination and no execution." And when he refused to have a part in the execution of the king, then they turned upon him as a traitor. They said "This man has turned against us!"

Thomas Paine escaped into France and became the inspiration for the French Revolution. Three words which are upon every French coin—LIBERTE, EQUALITE, FRATERNITE—were written by Thomas Paine. Finally a battleship was sent to bring him back in order to avoid his being taken by the Government of Great Britain and incarcerated in the Tower of London. He came back to America, retired to his little farm in New Rochelle, where he died and was buried.

Years later one of the great leaders of Great Britain wrote to the President for the bones of Thomas Paine that they might rest in British soil. He was a patriot. He made a great contribution to the development of democratic ideology on both sides of the Atlantic. So they dug up his grave and took his bones to Great Britain. Then a few years later the Government of France decided that the bones of Thomas Paine ought to rest in the great Pantheon of Paris, beside Voltaire, Rousseau, Victor Hugo and the other French immortals. They opened the grave of Thomas Paine and it was empty! And an empty casket was taken to France. And no one knows where he rests. There is a rumor that his skull is in the British Museum, but the spirit of Thomas Paine, his belief in freedom and in people and in liberty lives on and on and on!

When Benjamin Franklin said "Where liberty is, there is my home," Thomas Paine said "Where liberty is not, there is my home," and wherever he found that liberty was not, he never rested until liberty lived there. That is the man whom lesser men, unworthy intellectually even to stand in his presence, have condemned to ignominy and shame, because he didn't accept the conventional ideas of theology. But he stood as an example of freedom and liberty and peace and laid the foundation, with our other great, so secure and so solid in this Republic of ours, that when the little men who would betray it and damage it for selfishness and power are all forgotten, the fundamental philosophy and moral power of the right thinking of Thomas Paine shall remain an appealing influence and a guide to harried souls in a world where it is fashionable to be strong and powerful because you can be. Thomas Paine will live as the guiding spirit along the highway of man's struggle to be free. His blow for freedom will be felt when the tyrants are dust and the soul of man goes marching on!

THE PEOPLES CHURCH OF CHICAGO

941 Lawrence Avenue

Sunday School—Mr. Robert Crosswhite, Superintendent..... 9.30 a.m.

Sunday Morning Service—Broadcast WJJD.....11:00 a.m.

Sunday Evening Service—November to Easter..... 7:00 p.m.

Wednesday Evening Book Lectures by Dr. Bradley, Nov. to Easter.. 8:00 p.m.

Woman's Club—Monday, April 2nd, 1:00 p.m.—Garden and Conservation Depts. Program to be announced. Chairmen, Mrs. C. T. Randall and Mrs. Charles Binder. Hostesses, Mrs. E. Jensen, Mrs. P. Reisenhus and Mrs. W. Rose.

Monday, April 16th, 1:00 p.m. Annual Meeting and Election of Officers.

Professional and Business Woman's Club—Tuesday, April 10th, 8 p.m. Spring party, featuring a Hat Contest, hats to be handmade and trimmed at the party, with prizes for the winners. Florence Curtis, program chairman.

Men's Club—Monday, April 23rd, 8:00 p.m.—Presenting Mr. A. J. Lindstrom, who will show movies of a recent trip through the Everglades; also travels through Africa, including wild animal hunting. Music and refreshments.

The Uptown Players—Sunday, April 1, 4 p.m., in Anderson Hall. April Drama Tea, presenting "Fumed Oak," directed by J. Bradley-Griffin. The cast includes J. Bradley-Griffin, Betty Carter, Jane Lillie and Mary Holmberg. Guest artists, Pauline Esdale, "Poetess of Whistling," and Edith Heffner Dobson, accompanist.

Sunday, April 8th, at 3 p.m., at their Studios, 869 N. Dearborn, The Uptown Players will hold Auditions for Membership. Anyone interested in any phase of the theatre is welcome to audition.

Saturday, April 14th, Opening Night of The Players' April production, "DETECTIVE STORY," by Sidney Kingsley, with a cast of 31 men and eight women. There will be a Sunday matinee at 3 o'clock. Saturday night curtain at 8:30. Plays produced at Eleventh Street Theatre, 62 E. 11th St. Reservations, MIchigan 2-3105.

Channing Club (young people of High School age)—
1st and 3rd Fridays of each month, Bradley Hall.....8:00 p.m.

Choir Rehearsals—Every Friday night in the Church Auditorium....8:00 p.m.

Ushers Club—1st Tuesday of each month in Anderson Hall.....8:00 p.m.

Girl Scout Troop No. 187, every Thursday night, Anderson Hall....7:00 p.m.

Intermediate Girl Scout Troop No. 301, every Thursday afternoon...3:30 p.m.

Brownie Scout Troop No. 630, every Monday afternoon.....3:30 p.m.

Senior Scout Troop No. 224, every Thursday night, Bradley Hall....7:30 p.m.

Boy Scouts—Cub Pack No. 3864—4th Friday each month,
Anderson Hall .....7:30 p.m.

DR. BRADLEY'S RADIO SCHEDULE

WJJD—Every Sunday, 11 a.m. to 12:30 p.m. (1160 on the dial)
WBBM—Every Sunday night at 10:15 (780 on the dial)
WGN-TV—Every Monday Night at 8:00 (Channel 9)

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
GRACE THAYER BRADLEY ..... In Memoriam
ETHEL WELLS SMALLEY ..... Assistant to the Editor
MAY H. HARRISON ..... Business Manager

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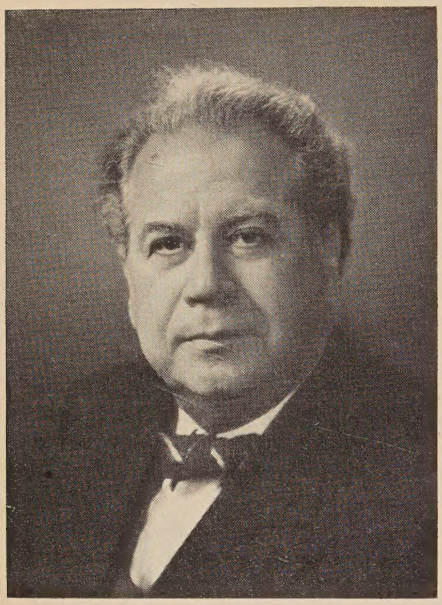
EDITORIAL

THERE is one characteristic of man which I think has interfered with the development of the human personality probably as much as any other thing that people have to face. That characteristic is the demon pride, that makes it seem perfectly natural for one to desire to save his own face. You know the Chinese people are historically and racially very sensitive on the question of saving face; they must save as inviolate something called "pride."

When we come to this matter of pride let us think of it in our personal relationships of life and the society of which we are a part. How many heartaches do you think I could heal at this moment, which have been created by misunderstanding, misinterpretation, and by a million factors of a like nature, in the area of friendships, of marital relations, of business associates, if the people involved would just bury their pride. But no, they have taken that position, they say, and there they stand, and they are not going to deviate from it!

I warrant there are broken hearts right now waiting for the telephone to ring; broken hearts that could be healed if it did ring. But someone has pride, so their pride and their self-interest, and their smugness, and their satisfaction with themselves, and their sense of their own security, their own importance, their own safety, their own position, and the thought of what other people would say and think, are colored by the hallucination that they have strength of character, when they are merely thinking of obstinacy and pride as strength of character. Those qualities are not strength of character.

Pride is a weakness. The attitude of judging by appearance and not the heart indicates weakness, not strength. Who is the strong person? Would you like to know? "If a man smite thee on the right cheek, turn to him the left also. If a man asks thee to go with him one mile, go with him two. If a man sue thee at law and take away thy coat, give him thy cloak also. Forgive seventy times seven." What is that? Strength! That is strength! And when the world will believe it, the world will have peace!



DR. BRADLEY'S 39TH ANNIVERSARY

The church was packed to overflowing. Seventeen hundred people were present Sunday evening, March 11th, to help Dr. Bradley celebrate thirty-nine years of service in The Peoples Church and in the civic life of Chicago.

The average tenure of office of a minister in any one church is seven years. That being true, it is quite fitting that one should celebrate 39 years of service in one pulpit and one city.

The early part of the evening was in charge of Mrs. A. S. Kredler, Vice-President of the Board of Trustees, who called for a report from every organization in the church. These reports were most inspiring and showed one of the best years the church has ever had.

The Honorable Martin H. Kennelly, Mayor of the City of Chicago, present in the audience, was called upon and spoke glowingly of Dr. Bradley's contribution to the life of Chicago during the past 39 years. He stressed the fact that he spoke not in any political sense or capacity, but as a friend of long standing, who had known Dr. Bradley and been on many a program with him long before he, himself, became Mayor of the City. He said it seemed as though Dr. Bradley and he were on the same circuit, as he often met Doctor at various affairs and dinners in town, and he wished there were more Dr. Bradleys in Chicago, for there was great need of them, and they meant so much to the life of our city. He said Dr. Bradley had become a Chicago institution, and he was happy to be present and to do him honor.

People had come from great distances to be present at this service:—from Indiana, Wisconsin and from Michigan. Several clergymen from other churches were present, among them Rev. Emerald L. Olson, of the Plymouth Congregational Church, of Whiting, Indiana.

One of the most impressive moments of the evening was when that great congregation at the close of the evening, joined in singing "Blest Be the Tie That Binds."

Now Dr. Bradley and his entire congregation are looking forward with pleasant anticipation to the 40th Anniversary in 1952.

THE PEOPLES CHURCH SCHOOL

From the time of its inception the goal of our Church School has been the development of true Christian Character.

Our Keyword lessons are a declaration of independent Christian thinking for our children.

Many parents and children have re-

ported the use of our lessons on Brotherhood-Love-Understanding and others in their daily lives.

It is not easy to have a liberal church school any more than it is to have a liberal church. There are many adult ideas of Christian education that conflict, and it is not our idea to change them, but to stimulate the thinking of the child that he may see beyond them.

Activities are of prime importance to any young people and particularly ours.

Our church school found it very wonderful to co-operate with our young peoples group "The Channing Club" in the Annual Penny Carnival. At this party the Church School only participates in the fun; the Channing Club does all the work and planning. This year's Penny Carnival was the best planned one and the most fun of all.

On Friday afternoon, March 2, a bus load of children from the Church School attended the Shrine Circus. Thanks to the Shrine and especially to our own Lou Hangel many children who normally would not be able to see this wonderful show were able to do so.

The Church School has a new sixteen millimeter projector and it is available to any other organization within the Church for the asking. It works beautifully. On "Truth Sunday" we rented a film with a moral—"Unto Thyself Be True." The children were able to see what happens to young people when they forget "Truth."

On Easter Sunday the Church School attended church in a body at the nine A.M. service which is a tradition. Our congratulations and blessings to the twelve who joined the Church from the Church School on Easter Sunday.

Friday, March 30th, was the date of our Surprise show for the children. The picture "Discovery," which is his experience at the South Pole and narrated by Admiral Byrd, together with the cartoons and refreshments, plus the usual friendly spirit made for one grand evening.

May 11th is the date of our annual Spring Family Dinner. This time it will be "Friendship Fiesta." Pot luck dinner, songs and some new ideas in entertainment by the children. Make your reservations early.

All we have to offer is sincerity of purpose and everlasting friendship. Won't you join us some Sunday morning in Anderson Hall at 9:30 A.M.?

Robert Crosswhite, Supt.

THE UPTOWN PLAYERS

Through the inspiration, support and encouragement of Dr. Preston Bradley, The Uptown Players came into existence, and have had 28 years of continuous activity under one director—J. Bradley-Griffin.

They started life in Channing Hall, located in a building at the northeast corner of Leland and Broadway. Janet Gaynor and Melvyn Douglas were among the members of that early group. They moved from Channing Hall in 1933 to the Chicago Woman's Theatre for the production of their plays; in 1940 moved to the Civic Theatre and in 1943 opened their own theatre on LaSalle Street, which building, tragically, was burned to the ground in April, 1946.

After all the hard work which went into equipping their own building, only someone of Jimmie's inspired purpose, backed by the undaunted spirit of Dr. Bradley, and the loyalty of The Players and their friends, was capable of carrying The Players through the black weeks that followed. Temporary quarters were found and the following October they opened at the Eleventh Street Theatre. There followed two summer seasons at the beautiful Luzern Garden Theatre in Lake Geneva, Wisconsin.

Their plays are currently produced at the Eleventh Street Theatre, and the success of The Uptown Players, under J. Bradley-Griffin's direction, is known throughout the country. His rare ability for discovering and developing talent is as great as his ability as a director. The one factor that distinguishes The Uptown Players from other Little Theatre groups is the genius of J. Bradley-Griffin. He is recognized not only as a successful director who has professional aspirations only for the young people who have worked under his direction and inspiration, but also as an actor, dramatic recitalist, playwright and teacher.

He has appeared as guest artist at the White House; at Town Hall, New York; Orchestra Hall, the Studebaker Theatre and the Civic Theatre, and has made numerous appearances at Grant Park Concerts in Chicago. For several years he has been a judge of the Marshall Drama Tournaments in Rock Island, Illinois, the only judge ever to be invited to serve more than once. Despite tempting offers from Hollywood and New York, Jimmie prefers to devote all his efforts to his own "training ground."

Some of their notable productions have been The Hasty Heart—The Late George Apley—Theatre—Antigone—I Remember Mama—Our Town—Voice of the Turtle—Night of Jan. 16—Another Part of the Forest—The Little Foxes—Portrait in Black—The Winslow Boy—The Shop at Sly Corner—Shadow and Substance—Born Yesterday—The Philadelphia Story, and Goodbye, My Fancy.

The Uptown Players have won the Edith Rockefeller McCormick Cup for their contribution to Little Theatre; have been referred to in Kenneth MacGowan's Book FOOTLIGHTS ACROSS AMERICA, and have received the Chicago Foundation for Literature Award for their outstanding contribution to the cultural life of Chicago.

Every season Uptown Players go on to the ranks of the professional theatre, the movies and radio. In addition to the names of Janet Gaynor and Melvyn Douglas, former Players include Tyrone Power, Richard Long, Marjorie Hochelle, Ralph Alswang, Hugh Marlowe, Philip Carlyle, Helen Randall, Dick Barron, Tom McDermott, Ed Prentiss, Wilms Herbert, John Graham and many others.

With such a personality as J. Bradley-Griffin at the head of the organization, ever inspired and encouraged by the love and deep interest of Dr. Bradley, The Uptown Players feel confident the coming years hold even greater things in store for them.

Mary Clarke,
Secretary-Treasurer.

THE WOMAN'S CLUB

Thirty-seven years ago, Mrs. Preston Bradley organized a Woman's Club in The Peoples Church of Chicago, which meets every other Monday in Anderson Hall of the Church. Many members of long standing who worked with her through the years are still helping the newer members to carry on the work. Mrs. Bradley felt that a Woman's Club could be of great assistance in the work the Church was trying to do, and that the Church could be more helpful to its members through the activities of such a club.

The club grew rapidly and eventually became affiliated with the Illinois Federation of Woman's Clubs and many of its members hold office in the Ninth District of the I.F.W.C.

In its work for the Church, the club each year sponsors the Annual Bazaar of the Church; they purchased and installed a 500 gallon hot-water heater; purchased and hung red velvet

draperies in Anderson Hall.

They contribute to many different charities, and this past year, through the efforts of the Philanthropy Department, they contributed to fifteen of these. They have given several scholarships to worthy students, the scholarship this past year going to a music student studying at Northwestern University. The faculty there report he is very outstanding in his studies. This year he gave a Sunday evening recital in the church.

Six wheel chairs have been donated to paraplegic patients at Vaughn Hospital, six bedside radios to patients at Marine Hospital, and the club is continuing to help the patients at Marine Hospital all through the year, where the Veterans and Volunteer Chairman is very active. Several wheel chairs have been bought and donated to Marine Hospital, the name of the Woman's Club being placed on these chairs. At the Christmas program of the club, many patients of the hospital were permitted to leave for a short time to enjoy the program planned especially for them, which included a gift for them as well.

The Ways and Means Committee has conducted a millinery class for the members and their friends, and a great many women have availed themselves of this constructive work. A milliner contributed her instruction for this class, in gratitude for help she acknowledged had come to her through Dr. Bradley's ministry.

The club opens and closes its season each year with a luncheon at one of the North Side Hotels, gives a Birthday Party for its members each year and holds meetings every other week in Anderson Hall of the Church which are educational, constructive, cultural, entertaining and artistic.

The Woman's Club is a very helpful arm of the Church which supports Dr. Bradley's work at all times in every way possible. Visitors are always welcome and their membership will always be appreciated.

Mrs. E. Wilbur, President.

THE USHERS' CLUB

Wherever and whenever a church service is conducted the services of a staff of ushers are required. The Peoples Church is no exception to this fact. Ushers were on duty for services over which Dr. Bradley presided before the construction of the building that now houses the Peoples Church of Chicago.

It has always been a desire on the part of the ushers to improve their service to the church. So, in 1934 they felt the need of organizing a club, where business meetings could be conducted and where fellow ushers could enjoy a social hour together. It was then that the Ushers' Club of the Peoples Church was founded. On May 4, 1951, the organization will be seventeen years old.

The following officers presided at the first meeting of the club: J. M. Wing, President; W. M. Cook, Vice-President; G. L. Davidson, Secretary; H. R. Foster, Treasurer; F. H. Bryan, Sergeant at Arms. The board of directors of the club at that time consisted of N. Dumont, E. Roubinek, F. Bryan, W. Cook, C. O. Gary, J. M. Wing, H. R. Foster, G. L. Davidson and C. E. Benham.

Other charter members of the organization were V. J. Miller, D. A. Monson, F. H. Schleh, W. A. Stehle, M. A. Treichel, E. Jensen, E. F. Swanson, S. Kredler and C. W. Vogel. Some of these men are still on the membership list.

That the club was organized on sound principles based upon a good constitution is evidenced by the fact that today these same fundamental

thoughts are still the foundation of the club.

It has been customary for the club to have a party at least once a year for members and their wives, or friends. These events are always looked forward to with great anticipation.

Occasionally, after the older members have recovered from the sore muscles acquired at the previous one, a picnic is thought to be in order. One of these picnics which was held at Lilly Lake was particularly successful. Reminiscences of it often creep into the conversations on meeting nights.

Another event that has helped to keep the men working together is the yearly program the club sponsors in order to raise funds to meet the ever-present items of expense. We organize an entertainment committee to make arrangements for, to select and to promote a program. All of the men work so hard in assuring the success of this entertainment that it is difficult to distinguish which men are on the committee. These events are usually very successful because the programs presented attract a large portion of the membership of the church, as well as non-members. The Ushers Club appreciates the support that has always been given on these occasions.

Usually the income from these programs is more than expenses, which allows us to present the church with a donation each year.

In conclusion I should like to say that the ushers serve because they want to express their devotion to Dr. Bradley, the church and its membership. When you have an organization composed of such men you will find good fellowship, affection and character which is not exceeded elsewhere.

Paul H. Raabe, President

THE MEN'S CLUB

In about 1933 Dr. Bradley felt that to round out the activities and purposes of the church, an organization was needed to provide an interest for the men. From this idea, using the Ushers' Club as a nucleus, and with the sponsorship of Dr. Bradley, a non-profit, non-sectarian organization was formed, to be known as the Men's Club, Peoples Church of Chicago. Its central purpose was to foster good will and fellowship for the men of the church and the community.

From this small beginning of around twenty or twenty-five men, grew an organization that became known from one end of our city to the other, and its maximum exceeded five hundred members. For this growth the club, the church, and the community are indebted to such men as Wm. Emmerich, Mr. Charles Bradley, Mr. Harold Hansen, and others, who unstintingly gave of their time and talents.

The programs have been diversified, educational, and inspirational, as well as entertaining. As one of its service projects the Men's Club established a reading room, known as the Preston Bradley Memorial in the Crumlin Church, Belfast, Ireland, where a bronze plaque was placed, giving credit to the Men's Club of The Peoples Church.

While not essentially philanthropic, the club can mention among its worthy acts, the distribution of Christmas baskets to the needy.

Among its co-operative acts the club can mention its support of a men's club booth at the annual Bazaar, occasional assistance of its members given to the Business Woman's Club, and some Ladies' Nights during the year.

The past years have been good to us in favoring us with men to fill the president's chair who were mindful of their responsibility and under whose guidance the club has attained a position of prominence among clubs of its

kind. Some of these past presidents were: Mr. M. B. Hinton, Mr. Charles Bradley, Mr. Harry Perry, Mr. Joe McCloy and most recently, Mr. Lou Hangel. These men's efforts have enabled us to present outstanding speakers and entertainers.

To those who are not acquainted with us, we offer our warmest invitation to attend our meetings and to join with us. We meet on the fourth Monday of each month in Anderson Hall and we heartily invite your attendance. To those of the church and elsewhere who have helped to make our club a success, we offer our most sincere thanks.

Mr. Clarence Chirpe, President

THE PROFESSIONAL AND BUSINESS WOMAN'S CLUB

The Professional and Business Woman's Club was founded in 1939, to offer a church organization for employed women who could not take advantage of the regular Woman's Club, meeting in the daytime. Our club meets in the evening, on the second and fourth Tuesdays of the month.

The objectives of the Club are two-fold:

1. Service to the church, especially in our work of maintaining a booth at the Annual Church Bazaars. Our yearly contributions turned over to the Woman's Club for the Church in this activity have ranged from $350 to $800.

2. Charity and philanthropy. Aside from our Bazaar Work and a small contribution at the Annual Meeting, all funds raised by our Club are devoted to philanthropic work, consequently we are continually almost out of funds.

Our principal work of this type is carried on through our Preston Bradley Auxiliary, an authorized regular Auxiliary of the Mary Bartelme Club, which maintains three homes for teenage girls who are wards of the Juvenile Court. Our support is offered on behalf of Lakewood House, the North Side home.

This work is our greatest pride, because it is a good and necessary work, and because it honors the name of our Pastor, whom we both love and respect.

Besides financial assistance to the home, parties are given and gifts and entertainment provided for the girls who reside there.

Our Club is now eleven years old. We tender our thanks to our past presidents, who have helped to lead us through the years:

Miss Ethel Wells Smalley
Miss Dorthea Thompson
Miss Ruth Kruskopf
Mrs. Elizabeth Porter.

Incidental to its services expressed in our two-fold program, the Club has stimulated friendships and aims to maintain good will and unity between the individual and the church proper.

May our Club and The Liberalist have many more birthdays to come.

Grace Rozanski, President

GIRL SCOUTS

The Peoples Church of Chicago has the distinction of being one of the few sponsoring organizations that has a complete Girl Scout program to offer girls of the neighborhood. We have four troops—one Brownie, two Intermediate and one Senior, with four Leaders, six Assistant Leaders, two Assistant Leaders in training, twelve Troop Committee Members and sixty-five registered girls. We are grateful that we have been given the opportunity to be a part of the church activities and have found in Mr. James Woods a "guardian angel" who has earned an honorary membership in Girl Scouts. Partnership has always been a fundamental principle of Girl Scouting. During the past year our girls have worked

as "voluntary partners" with the T.B. Institute, the Chicago Public Library and the March of Dimes, giving 233 hours of their time.

"A Girl Scout's duty is to be useful and to help others." Typical of the ways in which our girls have carried out this law has been the making of crossword puzzle books for the boys at the U.S. Marine Hospital at Thanksgiving; tray favors given to the Cuneo Hospital; and sock dolls for the little children in the wards of the Cook County Hospital which brought Christmas cheer. Patients of the Cuneo and American Hospitals were entertained with carol singing in the corridors; Valentine scrapbooks for the children at the County Hospital have also been made.

Camping, to Girl Scouts, means being at home in the out-of-doors and many of our girls have had the opportunity to go overnight, or to day camp and summer camp at Juniper Knoll.

The highlight of this year's activity was the great "Open House" program which was held in Anderson Hall on March 2. Our four troops joined the four troops of Graeme Stewart School in a wonderful evening of fellowship at which time more than four hundred people crowded the hall.

To give details of the many activities of the Peoples Church troops would take more time than allotted here, so briefly may we summarize what we are trying to accomplish.

What kind of people are building a better world? People who respect the rights of others and work willingly with them; people who are resourceful and self-reliant, who have imagination and courage; people who try to live according to their belief in the fatherhood of God and the brotherhood of man. Girl Scouting is helping girls to become people like that.

Miss Betty Boaz, Troop No. 187,
Mrs. Della Goering, Troop No. 301,
Mrs. Vera Swanson, Brownie No. 630,
Miss Bertha Nicholls, Senior No. 224,
Leaders of the Peoples Church Girl Scout Troops.

CUB SCOUT PACK No. 3864

Pack No. 3864 is co-sponsored by Graeme-Stewart P.T.A. and People's Church under the personal leadership of Matthew Porpora, Clubmaster. The executive committee consists of Chairman, Robert Jenni; Secretary, Ann Marshall; Treasurer, Wm. Netzinger; Program, Chris Ford; Advancement, Hyman Kaye; Institutional Representative, Jack Slade; and Director, Mrs. Vera Swanson. In addition to the monthly pack meeting of boys and parents, Den meetings are held each week under the following supervision:

Den 1—Mrs. R. Jenni, Mrs. J. Wheeler; Den 2—Mrs. C. Signa, Mrs. A. Marshall; Den 3—Mrs. H. Winters, Mrs. W. Netzinger; Den 5—Mrs. S. Lobert, Mrs. O. Gribble; and Den 7—Mrs. D. DeVore, Mrs. E. Burbach.

The Pack consists of 38 boys composed of four ranks—Wolf, Bear, Lion, and Webelos, depending upon their respective ages. As a group, Pack No. 3864 had a highly successful year of planned programs, and we feel much has been accomplished to instill in all of us the basic concepts of citizenship and equal rights for all.

Highlights of 1950 were the Blue and Gold Dinner held in February, County Fair in May, Pack Picnic in August, and the Christmas Program in December.

We specifically tender our thanks to you of People's Church, who have so graciously donated the meeting place so that our Pack might remain in being, and to Mr. Woods for his excellent cooperation during the past year.

Matthew Porpora, Cubmaster.

BOOK CHATS

TO THOSE of us who are interested in trying to get some sort of a perspective of human history and to see, more or less clearly, the tendency which civilization is taking, there have been some very important, significant and worth-while books published in the past few years. We are all familiar of course with the book which at the time it was published attracted unusual attention, and that was Mr. H. G. Wells' OUTLINE OF HISTORY. A great many of the more academic historians looked a little askance at some of the things Mr. Wells had to say in his interpretation of historical events, and yet it was a valuable book and a contribution to the general public.

Then of course we have had this monumental lifetime effort which is being made by Mr. Will Durant, who has tried to present the problem and portray it in such a way that it would be of public interest. Mr. Durant has published already I think two or three of a series of volumes which I believe he plans to run into seven or eight. I have lectured here on them.

And of course there is the more modern and contemporary work of Toynbee, covering several volumes. They have been very carefully selected.

There are others that have made somewhat significant contributions enabling us to understand what the processes of time are but so far as I know, "War and Human Progress," by John U. Nef is the only volume which is devoted in its entirety to a study of the history of war, related of course to all of the other factors that are involved in the historical processes; that is, the cultural attributes, the industrial, the military, the educational, the religious, and all the other factors, but all of them brought to our attention through the perspective of this institution called war. That makes the book unusually valuable; because most of us haven't any philosophical concept of war at all. We think of it as an institution which has occurred with great frequency in the history of mankind. We identify it with certain objectives and certain techniques; but war is pretty largely war—nothing more and nothing less.

This book to me was most illuminating because it portrayed the relationship and the effect upon the institution of war of various restraints which have arisen in the cultural and spiritual and educational life of man; the aesthetic and other faculties of man which, whenever they have been given an opportunity, have always constituted a restraint against war. The modern age is a classic example of the fact that they have not been successful, but there have been periods in human history when these restraints have definitely postponed the outbreak of hostilities and of a great era of hate and misunderstanding between peoples.

There have been three or four books of this calibre, as well as this monumental book of John U. Nef. I think they are so important that they will become the basis for all the thinking about the subject that will be done for many, many years to come.

Mr. Nef is the head of that great and important Committee on Social Thought. This committee is composed of highly selected men who are quite aloof from any of the imperatives that are involved in the making of war but

who look at it entirely objectively and, because of the fine quality of their minds and the clarity of their understanding and philosophical attitude, they do not permit any of their own identities of race or nationalism or color or any of the other of these disturbing factors to enter in, which would create a microscopic concept of human history. So these men are able to present a valid conclusion. There in that Committee on Social Thought they look at the whole panorama of human history and in their analysis and interpretation of it they present it with such sanity and such clarity that one is highly fortified in his own beliefs that war is not the final thing and not the permanent thing and that sometime or other humanity will see the stupidity and the futility of thinking of war as an institution that solves anything.

But if one is to take that position and develop that thesis, it is necessary to have some sort of a fortification against the emotional attitude toward war. The emotional attitude toward war is of course I think almost universal. The people don't want it. The people don't like it, and no people, until they are stirred into an hysteria or a frenzy of some sort, or perhaps because there is no alternative when the matter of being under attack is concerned, or the character and quality of one's enemy is such that the enemy is in a position to annihilate and to destroy completely, is ready to enter a war.

But one must have a fortification for his attitude toward the institution of war that it will some day be eliminated as a solution for the problems of humanity. That that day is a very far-off day none can deny. That it will be postponed again and again none can deny. But as long as there is a persistency of that attitude and a sufficient increase in the restraints that grow up in the cultural and spiritual life of man against the institution, there will sometime come in the history of civilization a political formula upon which mankind will be able to regulate the constancy of his society without the interruption and retrogression which inevitably follows an outbreak of hostilities of a more highly objective character.

Mr. Nef is something else besides merely the head of the Committee on Social Thought. He is also Professor of the History of Economics at the University of Chicago, and as Professor of the History of Economics—which is quite another thing from being Professor of Economics—he is able to take the training and study and observation which he has had in the field of the history of economics and relate that to the history of war. That economics and war are definitely related is almost so obvious to even a casual or superficial observer that it hardly requires any comment.

Now if we admit that history is progressive—and Mr. Nef admits it or he wouldn't have put it into the title of his book, for the title of the book is WAR AND HUMAN PROGRESS—so if we admit that it is progressive, as I think we must—then we must also recognize that there are certain periods when there is retrogression as well. Mankind can go on for a certain period in his life and give evidence of an evolution in civilization through science and invention and art and industrial development and intercourse with nations and transportation and commerce until it would almost seem that he had arrived at that millennium whereby he could sit down with all of his enemies, potential and active, and create an atmosphere for a co-operative and integrated world. Mr. Nef points out in his book that whenever war did break out and man would lose his mind

and become animalistic in the insanity of force and militarism, it was when the spiritual and the intellectual attributes were at the minimum of influence.

So Mr. Nef, I think quite rightly, believes that one of the greatest factors for the preservation of peace is a deepening on a universal scale of the finest values which civilization has yet produced. Some of those values are very obvious. There is the increasing sense of the value and importance and dignity of the human personality. When man has an exalted opinion of himself and his own destiny on the cultural level and the spiritual emanations of his highest and best, then man is going to create an environment which will be free, and one which will help to solve the causes of war, which will probably always exist in the world.

There is a vast difference between the causes of war and the occasions of war, and the causes are very persistent. Now the *occasion* of our Revolutionary War was the Boston Tea Party. That started it, but the *cause* of the Revolutionary War was the violation of a deep-seated principle of society which had nothing to do whatever with the Boston Tea Party objectively; but the Boston Tea Party resulted from that cause. There is no denial of that, and the thing that finally whipped the sentiment of the colonies into a revolutionary war was the sinking of the tea in Boston Harbor.

Now we might take the example of every war. The occasion of the Civil War was the firing on our flag over Fort Sumter. That is what started objectively the Civil War. And when that happened the theories that Abraham Lincoln had or that anybody else had about war or about the Civil War simply went out the window. There was nothing anybody could do about it. The flag had been fired upon, and the *occasion* of the Civil War was the firing on of Fort Sumter. But it was not the cause of the Civil War. The cause went down deep into an industrial factor. When the economic superiority of the north was becoming a vital power and when the south was profiting by the cheap slave labor in the cotton industry, so that they could get cotton to the mills of London so cheaply, that is why Britain sided with the south. The principle of slavery was not involved. It was an economic factor.

In the Spanish-American War, again the economic factor was present. The whole sugar industry was involved and various other resources were involved in the Philippine Islands, and Spain was in the New World, and there was the element of economics and all the rest of it, but there could have been a way in which we could have come through without a war; but the moment the "Maine" was sunk, that settled it. The sinking of the "Maine" was the occasion for war. But the sinking of the "Maine" was not the cause of the war. The cause of the Spanish-American War was something far deeper.

I have always believed that both World War I and World War II could have been averted, and what is still more appallingly tragic and indescribably ghastly is the fact that if there is a World War III, I never was more convinced about anything than that such a war can be averted.

Now the thing that Mr. Nef has shown in the progress of history is that as industrial and scientific progress took place in society, war on an ever increasing scale became easier and more frequent. The more we knew what to do with iron, the more we knew what to do with oil in transferring it into energy for transportation, communication, electronics, the whole field of industrial technological development, the

more susceptible we were to war. And then we divide the world into little segments of power units, so now we talk about the Three Great Powers, or the Four Great Powers or the Five Great Powers, and we are able to talk about national power as no one has ever been able to talk about it in all history because we have the mechanical equipment to compel our decisions to be accepted by those who are not as strong as we are! So we enter into combinations of power and what they are doing in Europe tonight is restoring the old power balances which have kept the world in turmoil for five and six hundred years!

We had a war and we fought Japan with everything we had. We had a war and we fought Germany with everything we had, and then Russia was a friend of Germany, and Stalin made an unholy alliance with Hitler and Russia became our ally too and we fought with everything we had. Then we win that war. Now look at what we have got into. You remember the editorials on Japan, the cartoons against the Japanese soldiers, the stories we were told and what our attitude toward Japan was. Remember what our boys told us about them, called them monkeys? Remember what they said about the Heinies and the "Krautheads"? Remember the stories of the German atrocities in Belgium? Now all at once we are going to re-arm Germany and all at once Japan is our friend. And our dear friend and companion of the war, Russia—when I think of the times that I have spoken on a platform during the last war and I looked around several times and there was the Russian flag standing on that platform with the Union Jack and the Tri-color of France and the colors of the allied nations. Now what's happened to our friend? Now we have got to get the old balance of power set up. We have got to re-arm Germany and we have got to kiss and make up with Japan so that we won't worry about what Russia is going to do. Now it is Russia, and a hundred years from now it will be some other group and nation unless man discovers processes of spiritual, intellectual, cultural relationships of his own choice and says to industry and says to the economic life of the world "Why do this stupid foolish thing you are doing? Why don't you read the history of war?"

That is what Mr. Nef is trying to bring to the attention of the people. Why don't we see that? We go on generation after generation and then some occasion comes and something snaps, and we are at it again. Then we have to shuffle the cards all over. We are dealt a new hand. Absurd and ridiculous. And the tragedy today is that a human life is so cheap. So a great powerful military program has the world in its grip, a world bankrupting itself into turmoil and chaos and confusion, when there have been eras in literature, eras in poetry, eras in the great souls of men that have stood through the ages for the preservation of the peaceful ideals of mankind.

They have never been eliminated. They will persist. Man's dreams are here and man's spirit is here, and when the song of hate and power and military might and force hang a complete cover over it all, rest assured that the dreams are there. You pin your hope on that and don't permit the materialism of the highly objectified character of the age you are in to obstruct you from this truth: that man will stumble and fall and sin and kill and get up and stumble and fall again, but remember—HE IS ALWAYS STUMBLING TOWARD THE STARS!

The *RADIO* MAIL BAG

By ETHEL WELLS SMALLEY

AS I thought about The Liberalist being twenty-seven years old this month and celebrating its birthday with this issue, I said to myself: "Let's see, what are one's feelings on a birthday?" Just as though The Liberalist were a human being and could think! "Oh," continued I, "the first thing I think of on the morning of my birthday is: 'I'm so glad I'm alive! How awful to have missed being born!'" Then I begin being grateful for all the years of life—so grateful that I don't mind the fact that I'm celebrating being a year older that morning. I'm even grateful for the agonies of life, believe it or not—it's true. They play their part, too. Maybe the joys wouldn't be so wonderful if we hadn't known agonies as well. There are the agonies of childhood—when some adult just doesn't understand the younger viewpoint which prompts us to do what to them is such a foolish thing. There are the agonies of adolescence, when even we ourselves don't know why we do the crazy things we do, and then we suffer the consequences. There are the agonies of adulthood when those we trusted fail us in our greatest need or when life becomes so black we are engulfed in its whirlpools and cannot see our way ahead. These are all our growing pains. But there was fun, too, and real happiness and satisfaction in many a fulfillment. So we are glad just to be alive in God's beautiful, wonderful world, difficult as the people in it, including ourselves, make it at times.

Then, too, on a birthday, we often celebrate with friends, there are the handclasps with those we haven't seen for quite a while, and the messages from far and near, and it's good to know there are those who still remember and who love us. I think most everyone takes a quick little glimpse ahead on a birthday, too, all to himself or herself, and wonders—perhaps it's a hope—if there may not be some lovely surprise in store somewhere along the path ahead. From childhood to the grave a human being delights in surprises. Why don't we surprise people more often, I wonder—just in some little way or other—one single flower; a bit of fruit; or maybe with a great big smile—just so it's a surprise!

Well, I'm completely forgetting The Liberalist isn't a human being. But just supposing it were! What would it think about? Would it be glad to be alive? I think it would be, because it could swell with a bit of pride at the record of events it has carried all these twenty-seven years. In the month it was born, way back in April of 1924, it only supported ten pages, but oh, it grew fast.

At the time of its birth, the Board of Trustees of the Church, with their customary desire to extend the influence of the Church and its activities, deemed it expedient to inaugurate the magazine. They knew it was an ambitious venture and that only with the co-operation of the members and friends of the Church could it prosper. From a file of this little magazine, a history of The Peoples Church of Chi-

cago could be written and, many of the Church members do keep a complete file of The Liberalist. Sometimes when Dr. Bradley needs inspiration for his work he goes back into the years and glances through some of the old numbers.

The magazine took on its present format back in March of 1942, nine years ago. Two summers ago, when the writer visited the very excellent printing establishment of Kable Printing Company of Mount Morris, Illinois, where our Liberalist is printed, and viewed the display of magazines which were published by various churches, she felt a justifiable pride in the magazine of the church of her choice.

The Liberalist has been faithful, and a child who has been faithful deserves recognition and appreciation. There is only one way to appreciate The Liberalist fully and satisfactorily. That is, by keeping up your subscription just as faithfully as the magazine keeps bringing you the news of the church: the most requested sermons of Dr. Bradley, news of Liberal religion in general, activities of the organizations of the church, book chats, a summary of the mail, and a record of Dr. Bradley's engagements.

The Liberalist travels all over the world. It went to our boys overseas through World War II and it now travels to them overseas again, to the Far East. It goes to Norway, to Denmark, to England and many countries of Europe. It travels all over the United States and to Canada. No one can estimate its influence. Many of our members give a subscription to The Liberalist to a friend, and grateful letters come back in appreciation.

So I think our little Magazine would say to you on its twenty-seventh birthday, "I'm so proud to have you for my friend. Don't ever forget me, will you?"

* * *

The first letter we take from the Mail Bag was written by Etta Kutnewsky, a blind woman, 91 years old. How many interesting stories are packed away in the storehouses of people's minds and forever lost to us? I couldn't help but think of it as I read the following letter, which could well come right out of a book of fiction.

One day in February, Dr. Bradley looked through a forbidding pile of mail and came upon a nine-page letter, written in pencil, looking as though it would require a good bit of concentration to read. Because of interruptions and a heavy working schedule, somehow this penciled letter kept being put aside for a more propitious moment.

I, as Dr. Bradley's study secretary, came to this letter and started to read it. At once I saw that it told of an incident in the life of Abraham Lincoln, so I decided to make a typed copy of it for Dr. Bradley's perusal.

When one considers that Etta Kutnewsky, who wrote it, is 91 years old and blind, so that she cannot see one word she writes, one marvels at her sturdiness; her patience and persistence in writing nine pages; at her marvelous memory in filling in all the details.

Letters have come to Dr. Bradley's Study written by people ten, twenty and thirty years younger, with good eyesight, which have been more difficult to read. It makes one feel a great pride in having been privileged to read Etta Kutnewsky's original letter—and so we salute her in this Mail Bag. Now here is her story just as she wrote it (the post script, as you will note, was written by her daughter, Edna Spangler):

"Dear Dr. Bradley:

"When I heard you say last Sunday that you would preach a Lincoln sermon next Sunday, I decided to write

you a letter, telling of an incident in my early life that might interest you if you can read this. I will make an apology to begin with. I am 91 years old and blind, so I do not see one word I write. I have a device which enables me to write on a straight line between wire strands. As to my spelling, I follow Teddy Roosevelt's plan of spelling as it sounds.

"My father, J. K. Kincaid, a farmer near New Salem, Illinois, was born the same year Lincoln was. His home until 1832 was in Sharksburg, Kentucky. At this time he and his father's family came overland to Illinois and filed on adjoining farms. At that time Lincoln was a young surveyor. He made his headquarters with my mother's parents, James and Hannah Williams, who lived about a mile from where my father built his home. Every piece of wood in it was of black walnut cut in the nearby timber and sawed into lumber to build his home, which he built himself.

"At one time, as Lincoln waited to be called to supper, he amused himself by carving his initials on grandmother's kitchen door, which years after, a nephew and I sawed out in a panel and saved them, although well weatherworn. I was the youngest of fourteen children, eight of whom grew to manhood and womanhood. My oldest brother was in the Civil War.

"All these years my father and Lincoln were close friends, and when he took a load of fruit and vegetables to Springfield, there was always a basket of the choicest to be placed in Lincoln's kitchen as a gift. I had twin sisters twenty years old when I came along.

"One morning in April of 1865 (I was born in 1860) my sister Annie and a cousin, Claude Stone, who was a student at North Sangamon Academy, decided to plant an elm tree in our front yard. I was thrilled. I had never seen a tree planted. I thought they grew like Topsy. So I was allowed to hold the little tree while they shovelled in the loose earth. And at this time I heard a shout and the clatter of horse's hoofs, as they crossed the ford on Indian Creek, and on up the lane to our front gate where the rider called out 'Lincoln was assassinated last night at Ford's Theatre. The murderer escaped!' Anna and Claude dropped their spade and ran to the house to tell the family—I followed as fast as I could, repeating the word 'assassinated' —I had never heard such a big word, it must mean something terrible. I hurried in and soon learned that the words killed—shot dead—that that was the meaning of the big word.

"A few years ago I visited the old farm home, and the sturdy elm tree stood tall and straight, a monument to the memory of the assassination of Abraham Lincoln in April, 1865.

"Thank you for reading this.

"Yours truly,

"Etta Kutnewsky,

"933 Hinman Avenue, Evanston, Ill."

"P.S. My mother forgot to say that Abraham Lincoln surveyed all of the land taken up by her father and his five brothers and their father, as well as her mother's family. The record of the surveying of my grandfather's farm, in Lincoln's handwriting, still hangs on the wall of the farmhouse living room. The farm is now in the possession of the fourth generation.

"Edna K. Spangler."

* * *

The following letter, dated February 17th, was received from Mr. Peter P. Reisenhus, a beloved member of The Peoples Church, who will be 92 years old in May of this year, and who goes to his office every day. The letter is written on stationery of The

American Glove Company, of which Mr. Reisenhus is President and Treasurer.

"My dear Pastor:—

"Believing you will be interested, I inform you that today I am celebrating my engagement continuously for seventy years in the business of manufacture of gloves and mittens, and tanning.

"On February 17, 1881, I hired out to the firm of Mattson & Aeppli, manufacturers of gloves and mittens, and tanners, in this City. I continued in their employ to Jan. 4, 1891, when this firm failed, due to a disastrous fire. In the month of January, 1891, my late brother, Henry P. Reisenhus, and I organized The American Glove Company for the purpose of manufacturing gloves and mittens, and tanning, of which Company I have been President to date.

"Sincerely yours,

"P. P. Reisenhus."

"A few footnotes: I was born in the Village of Undrup, Denmark, in May, 1859. Engaged for five years as an apprentice in the City of Horsens, Denmark. Four winters out of the five years I attended Business College there nights. Most valuable teachings there.

"I have been living in Chicago continuously since my arrival as an immigrant in the summer of 1880. In 1882 I accompanied my employer, Mr. Mattson, to the City of Denver, Colo. (not on a Streamliner then) for the purpose of buying buffalo hides. We succeeded on this trip to buy and load a carload of same, shipping it to our tannery in Chicago.

"In 1885, on May 16th, I married Katie Hansine—a most happy marriage. She passed away on October 10, 1935. My present wife, Mathilde K., I married on December 10, 1938.

"For 22 years I was a Director of the Noel State Bank, Chicago, the oldest bank on the northwest side.

"Sometimes one is taken by surprises. The foremost one which I can think of was about two years ago, when King Frederick IX of Denmark, through the Honorable Consul-General Poul Scheel, who performed the duties of his Majesty, the King, created me a Knight, Order of 'Ridder af Dannebrog,' expressing his wishes as also His Majesty's wishes, that henceforth I should be known as 'SIR KNIGHT PETER.' "

Thus, we begin and close our Mail Bag in this month of April, with letters from two people who are 91 years young, both of whom we know have stored away many rich and worthwhile experiences they could tell.

* * *

Why not paraphrase Browning and say, Let us "greet the Springtime with a cheer!"

KEEP—ON—THE—BEAM!

DR. BRADLEY'S ENGAGEMENTS

February

1—Radio Address. WIND
Conference with Edison Dick and others
Address. Old Time Ball Players Assn.

2—Radio Address. WIND
Luncheon. Chicago Council on Foreign Relations
Meeting with Erwin Tucker re Service Men's Center

4—Two services. Peoples Church
Address. World Federalists, Stevens Hotel
Radio Address. WBBM

5—Radio Address. WIND
6—Radio Address. WIND
Address. Goshen College Aud., Goshen, Ind.
Vermilion Co. Soil Conser.
7—Radio Address. WIND
Conf. Radio Program
Book Lecture. Peoples Church
8—Radio Address. WIND
9—Radio Address. WIND
Luncheon with Prof. Hayes and others
11—Two services. Peoples Church
12—Radio Conference
13—Address. Annual Dinner, Woodlawn Boys Club, 1st Presby. Church
14—Book Lecture. Peoples Church
Board Meeting. Peoples Church
16—Address. Lenten Series
1st Meth. Church, Milw., Wis.
Fifth consecutive year.
18—Two Services. Peoples Church
Radio Address. WBBM 2:15 p.m.
Radio Address. WBBM 10:15 p.m.
19—Address. Annual Birthday Luncheon
Woman's Club
Address. Oriental Institute, Univ. of Chicago
Address on Brotherhood
Olivet Baptist Church
20—Address. Studebaker Chorus Concert, Peoples Church
21—Meeting. Public Relations Com., Chicago Public Library
Book Lecture. Peoples Church
22—Address. Illinois Fraternal Congress. Palmer House
Address. First Inter-Faith Brotherhood Program
Catholic Community House
23—Address. Congregation Shaare Tikvah
25—Two Addresses. Peoples Church
Radio Address. WBBM 2:15 p.m.
Radio Address. WBBM 10:15 p.m.
26—Address. Men's Club, Peoples Church
27—Address. East Congregational Church, Saginaw, Michigan
28—Book Lecture. Peoples Church
Address. B'nai B'rith. Belmont Hotel

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1—Helen Bibb
3—Mrs. David Wangersheim
Mrs. Leila Mills
Edward Nolte
7—Mrs. Caroline Palm
12—Anton Johannsen
13—Harriet F. Allendorf
16—Chas. W. Woldt
17—George Boynton
19—Mrs. Jennie Bailey
26—Florence V. West

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1—Mrs. C. Staffec and E. T. Wilander
3—Mary Lou Paschal and Ralph Dowling
Irene Winkka and Glen Brazilli
10—Agnes Sacharski and Thomas Endean
11—Barbara Cramm and Sydney Clayton
22—Ruth Hicks and Edward Altman
23—Marjorie C. Marlowe and Russell R. Reed
25—Agnes Johanson and Albert Knuth

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